

The Arkansas Methodist

J. E. GODBEY, D. D., Editor.
GEO. THORNBURCH, Business Mgr.

"Speak Thou the Things That Become Sound Doctrine."

One Year, \$1.50.
To Preachers, \$1.00.

VOL. XX.

LITTLE ROCK, SEPTEMBER 25, 1901.

NO. 39

News and Notes.

THE NEW MEXICO CONFERENCE over-paid its missionary assessments, both foreign and domestic.

BY ORDER OF THE KING THE British Court wears mourning a week for our deceased President.

FOURTEEN OF OUR MISSIONARIES sailed from San Francisco on September 12th to engage in work in China and Japan.

PRESIDENT MCKINLEY IN HIS death consecrated to us a new national hymn, "Nearer my God to thee." Let it be sung as expressing the aspiration of this nation to attain divine ideals of justice, truth and virtue.

THEODORE ROOSEVELT IS PRESIDENT of the United States and the ship of state moves on without a quiver. No strife, and no alarm has passed over the country. Business has received no check. Assassination can do nothing to change a government like ours.

PRESIDENT SHAFER HAS GIVEN notice that the strike of steel workers is off. It was a defeat for the strikers, and there is much dissatisfaction among the members with the president's management. The strike was regarded as a blunder by the public in as much as time and wages were satisfactory and some of the men were compelled to violate their contracts if they obeyed the president's order.

CIVIL GOVERNMENT HAS BEEN organized in twenty-eight provinces of the Philippines. In most of the cities municipal government has been organized under native officers. The policy of our president has been to give the natives as large a share in the administration of the government as possible. Almost a thousand American teachers will soon be teaching the public schools of the country. Many Protestant missionaries are there and many others will enter the field. The sort of imperialism which this government is applying to the Filipinos is very fortunate for them.

To Preachers and Subscribers.

Because the publication of the minutes of the Conferences is generally delayed for a considerable time, and the great majority of our readers never see them at all, and assuming that to all the Methodists of Arkansas a tolerably full report of conference proceedings would be of interest, we purpose to give fuller reports than usual this fall, and we call attention of the preachers to this, and ask them to speak of it in their canvass for new subscribers.

We hope that in every pastoral charge a careful canvass for subscribers to the Methodist will be made. "Is our literature circulated and read?" is one of the questions which a Methodist preacher is expected to answer in the affirmative. It is a matter of so much importance that to neglect it is to make the year's work deficient at a vital point. The influence of Christian literature in the home is scarcely less than the influence of preaching from the pulpit. These agencies, religious literature and preaching, mutually act upon and strengthen each other. They must go together in any successful upbuilding of the church. If religious life be not sustained by some other instruction, some other food for the mind and soul than the monthly sermon or the weekly sermon, as for that, the wind of temptation will blow it away like chaff.

We are sending out our mail lists to the preachers, for the round-up before conference. The label shows each subscriber, however, how much he owes. Don't wait for the preacher to call for it, but pay it to him or send it to the office direct.

The very best thing for subscribers to do, when money orders can be obtained, is to send their renewals direct to the Methodist office. Then there is no delay, and no chance for mistake. The letters come to the business desk, and the business is immediately attended to and the letters filed. One who attends to the business direct takes least chance for delay, mistake or confusion.

THE FALL BUSINESS OPENS briskly. The financiers are confident of continued prosperity.

From the Nation's Capital.

On the 6th of July a small crowd at the Pennsylvania Railway station in Washington watched the President's carriage roll up to the entrance and saw Mr. McKinley, in the fullness of his health and power, alight and carefully assist his invalid wife to the ground. Dr. Rixey, his private secretary, Mr. Cortelyou, a nurse and a maid followed closely, but it was the President upon whom Mrs. McKinley leaned and at the steps of their private car it was he who supported her. Not until she was seated among pillows and cushions and every provision made for her comfort did the President turn to the group outside and with his rare, cordial smile acknowledge their respectful salute. There was always something genial and spontaneous in the way he greeted a crowd and as he sat smiling by the car window that hot evening, he was the embodiment of vigor and content. His noble face glowed with the consciousness of honorable achievement, the exhilaration of power, the animation of fine health.

Monday night when the special train from Buffalo rolled into the same station, how appalling the contrast! How harrowing that homecoming,—that arrival in the city that had twice poured out its population to welcome him as President! No wonder the vast throng moaned and wept! In place of the great ruler of a great nation, in the zenith of his intellectual strength and manhood, came the plain, black coffin containing that emaciated body torn by the bullets of a miserable assassin, bearing the livid wounds of the surgeon's knife; and in place of the beloved and tenderly supported wife came the feeble widow enveloped in a nation's sympathy, but the saddest, loneliest woman in the world.

Indescribable pathos characterizes that sad journey from the depot to the White House, up the wide avenue through the dense throng of his sorrowing people. Tuesday, when the body was carried with such melancholy pomp to the Capitol, the grief seemed less intense, but the crowds that watched the little procession Man

day night had nothing to distract their sorrows. Every heart was wrung by the thought of that home-coming, every soul poured out its sympathy for the widow and the near friends who followed the coffin. All night the crowd stood about the Executive Mansion, mourning the public loss, but more acutely suffering with those who surrounded the bier.

In all the intense emotion here where the President was so widely known and loved and where the loss was made most keenly real by the public rites, there has been the sustaining thought of the fortitude with which he met death. History offers no nobler spectacle than that of the President stricken down by the fiend to whom he had extended his hand, begging that his wife be spared unnecessary pain. History records no more touching episode than that of Mr. McKinley lapsing into unconsciousness whispering the Lord's prayer as the surgeons waited. Nothing finer has been conceived than the stricken President upholding and comforting his wife and, as the shadows were closing about him, murmuring: "It is God's way. His will be done."

The courage with which Mrs. McKinley has endured her grief has been the marvel of everyone, but it is rare that the living are left such a precious heritage to comfort and sustain them. His fortitude, his resignation, his purity and selflessness will leave an impression on the nation, affecting its character for all time.

During the days since the President's death, the people of Washington naturally enough have given no thought to social life. The utter fatuity and frivolity of society is disclosed by a tragedy such as our nation has suffered. Not even the social prospects offered by a new administration can intrude their vanity on the imperishable memory of that deathbed. As even vengeance and execration of the diabolical crime are for the time forgotten in the national grief, so are social affairs abandoned. Slowly enough will our calamity be disregarded, and none will be more loth to take up the trivialty of social

(Continued on page 7)

Educational Notes.

Collegiate Education for Women.

At the close of the nineteenth century, it is fitting to review the achievements of the past and look forward to the possibilities of the future. Much has been said and written of what has been accomplished in the century we are just leaving. It is certainly a time of which we can appropriately quote—

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling:
To be living is sublime."

for no person of sensibility can pass from one century into another without a feeling of awe.

The nineteenth century will be known as one of extraordinary progress in education. Much that has been done for men, and practically all that has been done for women, in educational lines, has been accomplished in the hundred years just past.

For women, pioneers in education have prepared the way, and the victory is now won. Most of us are familiar with stories from mothers and friends of the difficulties that beset them in their attempts to tread hitherto untrodden paths. Yet, step by step, the way has been broken, until the most conservative institutions have opened their doors for women. Whether a young woman desires training in the professional school, or permission to specialize

LOOKING BACK

To the time when she was plucked from the very grasp of death, the natural impulse of the womanly heart is thankfulness for the means which saved her, and a desire to help other women in like case. Those are the motives which prompted Mrs. Eva Burnett to write the accompanying testimonial to the curative power of Dr. Pierce's Favorite Prescription. This is only one cure out of thousands. No one would dare say that the average woman was not as truthful as she is good. And it is the truthful testimony of the average woman that "Favorite Prescription" cures womanly diseases when all other means and medicines absolutely fail. It establishes regularity, dries the drains which weaken women, heals inflammation and ulceration and cures female weakness. It tranquilizes the nerves, restores the appetite and induces refreshing sleep.

"I have intended for some time to write to you," says Mrs. Eva Burnett, of Russellville, Logan Co., Ky., "and give a testimonial in regard to what your medicine has done for me. My baby came in July, 1880, and I had congestive chills, and lay at death's door for ten long weeks. I was in a dreadful condition and had six of the best doctors of the city. After everything had been done and I had been given up to die I asked my husband to get me a bottle of Dr. Pierce's Favorite Prescription. He had no faith in it, but he got it, and when I had taken it two weeks I was able to walk to the dining room to my meals, and by the time I had taken three bottles I was able to cook for my family of four. I can never praise Dr. Pierce and his medicine enough."

Dr. Pierce's Favorite Prescription
Solely Preparing



in literature, science, or the arts, the opportunity is hers. Thanks to those who have gone before her, she has only to ask in order to have.

What use is to be made of this victory? Are all the difficulties settled? America still had many problems to solve after the surrender of Yorktown. How to use liberty wisely and to assume responsibility conscientiously, is the problem for the women of the twentieth century, as it was that of the nation a hundred years ago. An era of prosperity must not become a period of degeneracy. To be true to her heritage should be the ideal of every college girl.

What were the hopes and aims of those who prepared the way, a half-century or more ago? Mary Lyon, the pioneer of the highest culture of American womanhood, aimed to train her pupils to become self-reliant women, and to inspire them with the highest ideals of service to God and humanity. As she herself expressed it, the liberal education she planned for women would "redeem from waste a great amount of precious time, of noble intellect, and of moral power." Miss Lyon realized that the intellectual element was of the highest importance in the equipment for life's work, and to this end adopted the most advanced standards possible at the time. True to her ideal, it very soon became the aim of the leaders of education to make the standard for women's schools the equivalent of that of the best colleges for women. And so now, the idea of a liberal education for women is very different from what it was half a century ago, when only elementary branches were included; yet, the foundation principles remain the same. In the purpose of the pioneers, young women were to have the best the times afforded, and the best has been theirs.

The subject of religious life in the colleges is too large to be properly treated here. In the vast number of institutions where women may study, from the smallest separate school to the largest university, there is every shade of religious teaching and belief. Yet, Christian education has always been the aim of the college, religion, morality, and knowledge being necessary to good government and the happiness of mankind.

All agree that organized Christian work has been a great feature of the last part of the nineteenth century, and college women have come to the front in answer to the demand for workers. In the colleges, women are prominent in the work of the Christian Association. The call for student volunteers has been answered by many young women, as well as men, while the volunteer band and mission study class have a prominent place in most colleges. Mary Lyon's desire for "doing good to others" has been carried out by young wo-

men in college settlement work, while the college which sends its representatives is following her career by work and prayer.

The social life of the college is one of its most attractive features, and one that is looked forward to with pleasure by the young girl dreaming of college life and the charms connected with it. Nearly every popular magazine, sometime during the year, has pictures and descriptions of the various fete days and out-of-door celebrations that are prominent in most of the colleges for women. Some may feel that too much attention is paid to the delights of college life, and that one may lose sight of its more earnest purposes. Yet, to provide healthful, happy social life, consistent with the ideals of the college and of the home, is a most important aim. College is a preparation for life, and society in the future will be influenced largely by college women.

The question of athletics will never be so grave a one among young women as among their brothers. Yet, the strong mind in the strong body is one of the necessities, if women are to enjoy in after years the opportunities that have been given them. This fact is fast gaining recognition, and every year our colleges emphasize more strongly the necessity for proper care of the health. A women's college without its physical culture classes and out-of-door sports, is becoming a thing of the past.

The danger which threatens our colleges for women is the same as that which threatens the State—the abuse of privileges. What is gained with difficulty should not be lightly enjoyed. The college is not now sought simply by those who, from their circumstances in life, must of necessity be self-reliant, but it is coming to be the highest desire of girls in the so-called "leisure classes" to enjoy a college education. No doubt there is some danger that they may fail to make the largest use of the powers thus gained, but if the college remains true to its grand ideals of character-building, there is a most inspiring possibility of greatly-extended usefulness in the century before us.

It has always been true, of women, to a greater extent than of men, that they do not go to college from purely utilitarian motives. It has been consequently easier to maintain high ideals of culture, refinement, benevolence, and service to humanity.

In view of the individual responsibility of the student in attaining the ideal, it is the most important question for each to consider. What is to be the result in her own life of these opportunities for education? Some one has said that "college life is the supreme privilege of youth." It is one of the great things not to be lightly enjoyed.

One may choose to make a living, or to make a life. So, one may pass college examinations simply to receive a diploma; or one who has ideals, influenced by still higher ideals, may, by going through college, learn more truly how to live.

The Western College, Oxford, Ohio.—Jane E. Work in Western Christian Advocate.

For Nervous Women.

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

Temperance.

Costly Pleasures.

BY MARGARET SCOTT HALL.

The sparkling wine,
Oh! see it shine!
With mirth and song
The jests prolong,
Where laughter light
Makes dullness bright;
Fill up, fill up
The joyous cup—
No grief nor care,
Here life is fair,
No time to think
When pledged to drink.

But pause, dear boys,
These tempting joys,
These pleasures rare
That banish care,
The treats you make,
The treats you take,
Are but a snare,
Oh! then beware!
The false delight
Will bring its blight—
Remorse and tears
For manhood's years.

Sin's pleasures sought
Are dearly bought,
The price is tears
And grief and fears,
A mother's cares
And anguished prayers;
Sum up the cost
Of honor lost;
From drunkard's fate
Turn, ere too late,
For reckless ways
Bring evil days.

—Christian Observer.

Anarchy and the Saloon.

Emma Goldman's trusted friends are the saloonkeepers. Czolgosz once kept a saloon. After the shooting of the president two hundred anarchists met in a saloon in Chicago, and applauded every mention of the name of Czolgosz. Such debasement and madness as anarchists exhibit can hardly be developed without the saloon. To rid the country of its saloons is to rid it of its criminals.

The Brewer's Dog.

While walking one evening along one of the streets of the North End, Boston, states and exchange, we saw two men supporting a third, who appeared unable to walk. "What is the matter?" we inquired. "Why," was the reply, "the poor man has been badly bitten by the brewer's dog." "Indeed," we said, feeling somewhat concerned at the

disaster. "Yes, sir, and he is not the first by a good many that has been thus bitten." "Why do they not kill the dog?" "Ah, sir, he ought to have been made away with long ago, but the law won't allow it. It is the strong drink, sir—that the brewer's dog."

Difficulty of Law Enforcement.

Brother Tabor is constantly telling us in the Search-Light about law enforcement. Every one knows that great difficulties attend the enforcement of the liquor laws. A very common form of difficulty is illustrated in this, which we take from the report of a case on trial before the court:

The seller of liquor being sworn, one of the attorneys in the case asked:

"Mr. —, where is your place of business?"

"What for you ask me such things? You drinks at my place more as a hundred times!"

"That has nothing to do with the case, Mr. —. State to the jury where your place of business."

"De shury! de shury! Oh, my shiminy! Every schentlemens on dis shury has a string of marks on my cellar door schust like a rail fence."

His honor here interceded in behalf of the counsel, and in a calm, dignified manner requested the witness to state the place of his business.

"Oh, excuse, me your honor, you drinks mit my blace so many times. I dinks you know very well where I keeps mine place."

A UNIVERSAL FOOD.

Following Nature's Footsteps.

"I have a boy, two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage." F. W. Leavitt, Minneapolis, Minn.

One advantage about Grape-Nuts Food is that it is pre-digested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape-sugar in exactly the same method as this process is carried out in the human body, that is by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grape-sugar. Therefore, the most delicate stomach can handle Grape-Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

Contributed.

A Burning Question.

REV. GEORGE G. SMITH.

SECOND PAPER.

I proposed in my last paper on this subject to try to suggest some means by which we could secure the conversion of unconverted members of the church, and in this answer I will include some suggestions as to how we can reclaim those who are backslidden. It is not an easy task, but it is easier than that of awakening those godless and immoral people who are avowed sinners. I am aware that statement will be questioned. Many revivalists and soul-winners are accustomed to say that the self-deceived church member is far harder to reach than the avowed sinner. Such has not been my observation. These people are near to the Kingdom of God, they recognize their obligations, are more acceptable and are more likely to be saved than those who are afar off. There is one thing we must not do. We must not mislead them as to their condition. They must not be lulled to sleep, but if need be, rudely awakened. To awaken them we must press home upon them the truth that it is not what a man is called, but what a man is, which secures him. That church membership under all circumstances is a blessing to a sincere man, but church membership does not and cannot save. Take the religious census of your flock, classify them as the old class books used to do, into the indifferent, the seekers and the professors, for a physician could as well prescribe for the families he serves en masse as a pastor can give spiritual remedies without a clear knowledge of the cases of each of his members. It will be a very painful duty to look into the real state of things, but it must be performed. The pastor will find (1) those he has every reason to believe are truly religious, (2) those he knows are not so, (3) those of whose cases he is in doubt. He must do a good deal of preliminary work before he begins to move on the sinners of his flock. The people must be indoctrinated in the specific doctrines of Methodism—Justification by Faith, Regeneration, the Witness of the Spirit, the duty of aiming at sinlessness, the law with its requirements; retribution to the rebellious sinner; church membership no protection to the ungodly, and such themes should be stressed and emphasized. I should not make any arbitrary division of my flock, passing judgment upon any individuals, but should, while I was definite as to the classes, leave the application to be made by the parties concerned. I should as far as possible avoid all consultation with my official members about my intention, for any proposition to do close work would arouse opposition, and if I did so I intended would offend, I should obey God's law and

should avoid giving any needless offense to any of my flock as far as possible. When a protracted meeting begins the first attendants are the faithful few, of whose piety there is no doubt, but there are always with them some who are not sure they were ever converted, but are very sure they are not living Christian lives now, and while the great crowds who always attend these meetings when they become lively have not as yet come I would try and get hold of this last class, and get them to seek for an assurance of present acceptance with God. Do not put the standard too high, Do not put it too low. Such a sermon as Mr. Wesley's "Almost Christian" and of "Salvation by Faith" in my humble judgment puts the standard of early conversion as much too high, as Moodyism puts it too low—a conversion which brings with it conscious peace with God and dominion over sin, is certainly as low as one could call Christian, and, while it is far below what Mr. Wesley presents in his two sermons, it is high enough for a beginner, but so low that no one should be satisfied with anything short of it.

If we begin too high and make our exactions too stern, we will repel those we are anxious to save. Do not abuse these inconsistent Methodists, but do show them their shortcomings and arouse them to a sense of their danger. Faithful, direct preaching is never without effect on the conscience. It is positively criminal for those who have the care of souls to attempt by honed words to lead them into repose in order to secure their kindly regard. "You cannot catch bees with vinegar." "You must not beat the lambs," and the fact that Presiding Elders, as far as I ever knew them, have an open ear for all complaints about a preacher's severity and unacceptableness, has led many a man to attempt to do by fact what true manliness required him to do by a direct movement, but I certainly should not so stickle for my own plans of work as not to use wise measures to lead any unconverted member to see their needs and seek to remedy them. If I should say "All who know they are saved stand up," and "All who know they are living in sin come forward for prayers," I think my invitation would have no response; but if I should say "I do not know, my brethren, your spiritual condition, but you know and God knows if you are not satisfied with it, if you feel you are not right with God, if you want to give up all sin and get rid of it and to take Jesus as your present Savior and get a clean heart, come forward and let us all pray together." The best man in your congregation would be the first to come, and with him would come the very ones you want to reach the backslidden and uncon-

I should provide my self with such little books and leaflets as would fit each case, and distribute them as my judgment indicated. Feeling the need of such pastor's helps, I prepared years ago "From Darkness to Light," "The Child and the Savior" and "Walk in the Light," three little tractlets. I generally put them on the table, and propose to give them to all who need them if they will come for them. I have found them a good agency for good.

I should seek out and talk directly with those who were interested.

I should not open the door of church more than once a week, and would not receive those who applied, if I was on a station, until at least a month had passed.

I should be particularly attentive to the children of my flock, and try to confirm them in the faith. My long experience as a pastor is that my best members joined the church in childhood, and if not converted were restored afterward in youth, and all my valuable work in starting people in the right way has been done before they were grown.

You will not make a flaming report when you are called upon to "Read Brother Read," but you will do a work which will abide.

I conclude this article by saying that to seek the baptism of the Holy Spirit and to rely on His guidance is the one essential preparation. If you can do without him don't send for an evangelist. (And if he is one for revenue you can do without him.) Rely upon yourself and your church, but do not let souls perish from the dog in the manger speech, which says, I know I can't do the work, but if I can't it must go undone. If you get those nearest you converted, you will not have much trouble in moving on outside. Bishop Key is a wise man, and he said to me: "If we keep on taking the unconverted into the church and making no effort to get them converted and making stewards and trustees of them the first thing we know we will have unconverted preachers in our pulpits, and it will be as it was in John Wesley's day." These were wise words. The question is a burning one.

If the Baby is Cutting Teeth.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

WANTED—A Christian young man of 29 desires a position as book-keeper or clerk, for a firm that values virtue and honesty in men. Will be ready to begin Sept. 15. Address: [redacted] Ark.

Contributed.

Going and Coming.

BY A. M. SHAW.

On Thursday night, about 8:30 o'clock, while at the I. C. depot, we decided to take advantage of the cheap rates between Chicago and Milwaukee, Wis., and pay the latter city a visit. The "Virginia," one of the most superb steamers on Lake Michigan, was to sail at 9 o'clock. Hence no time was to be lost; so we found a cab which we hired for \$2, to take our party of four to the landing. At 9 o'clock sharp our good ship swung out from the docks, and swept majestically down the Chicago river, and out upon the bosom of the mighty lake.

The night was faultless, the air was still, and all the starry dome of heaven was mirrored in the calm, blue waters. I stood upon the upper deck and watched the city till it disappeared. At first the whole scene fell upon my enchanted vision as a weird phenomenon—a strange blending of frowning walls and brilliant lights—while an impenetrable cloud of smoke hung lazily overhead. Gazing upon this labyrinth of light and shadow, I stood enraptured, thinking of that celestial city of light and love, whose splendors will never be marred by sombre walls, or veiled in clouds of smoke. The trip was without any noteworthy incident, save that a blooming Yankee girl, who had never been south of Chicago, gave me a dissertation on the ignorance and indolence of Southern people, and two Yankee crooks tried to rob me. In both cases I came out victorious, for the girl was an innocent idiot, and the crooks were impotent imps.

At 4 o'clock a. m. Friday we landed in the bustling city of Milwaukee. We breakfasted at six, and straightway proceeded to take a long ride on the street cars.

This city of about two hundred thousand inhabitants owes its existence chiefly to its extensive brewing interests. One could wish that a less hurtful and more honorable industry had accomplished this development, but such has not been the case. We visited Pabst's brewery. This is the largest manufacturing establishment I ever saw, and is the largest brewery in the world. Its buildings cover twelve blocks of the city. Their main engine is two thousand horse power. Their brewing capacity is 6,000 barrels daily, and their daily consumption of coal one hundred tons.

They have a smoke-stack 235 feet high, a belt 270 feet long and three feet wide, and a well 1,750 feet deep, with a pump that draws a barrel and a half of water at a stroke. They ship one hundred car-loads of beer daily.

And all this immense capital and splendid equipment has come through five cent glasses and fifteen

cent bottles of beer, sold over the bar, and consumed principally by the poor men of the country.

Let him who visits one of these great breweries remember that these walls are built of human souls, and all this vast machinery is oiled with blood and driven by sighs and tears.

Our return trip to Chicago was in daylight. There were perhaps fifteen hundred passengers on board, all bent on having a good time. The air was balmy, the lake was just a little rough, and everything conspired to make the journey enjoyable.

Reaching Chicago at 4 p. m. our company visited the Art Institute. Here we saw a marvelously beautiful collection of ancient and modern statuary, while the walls seem literally alive with paintings of the most exquisite design and finish. We spent only an hour here, which time was not sufficient to give the entire collection even a cursory examination. No one should go there for less than a day, and weeks could be profitably spent in this Temple of Genius.

We then paid a farewell visit to Lincoln Park, and at midnight boarded an I. C. train, "homeward bound."

We'll enjoy such an outing and such associations again—when?

Married.

ROBERTS-FISHER.—In Lonoke, Ark., September 22, 1901, J. W. Roberts, of North Little Rock, and Miss Estell Fisher, of Lonoke, Rev. C. O. Steele officiating.

CURTIS-TURRENTINE.—At the residence of the bride's parents, Carlisle, Ark., September 12, Mr. A. C. Curtis to Miss Minnie Turrentine, Rev. A. C. Millar officiating.

MCCAIN-CONNERLY.—At Wilmar, Ark., September 11, 1901, by Rev. T. O. Rorie, assisted by Rev. J. L. Young, Rev. J. W. McCain, of the A. R. P. Church, and pastor of Saline church, to Miss Lula Connerly. They both teach in the school at Wilmar.

CONNELL-LANGFORD.—August 28, 1901, at the residence of the bride's father, Mr. Willis Langford, the writer officiating. Prof. Geo. M. Connell, of Clarksville, Tex., to Miss Nora Langford, of Naylor, Ark. Miss Nora leaves the teaching fraternity of Arkansas to lend the helping hand in Texas. Many pleasant memories of this ideal couple will linger with us.

D. C. Ross.

The major had rolled up his sleeves to bowl.

"Major," inquired one of the players, "how did you get all those little scars on your arms?"

"Duels," responded the major, "duels I fought in France."

"And I suppose that large scar

was acquired in some particularly fierce combat?"

"No, sir; that is where I was vaccinated when a boy."—Chicago News.

From the Nation's Capital.

(Continued from 1st page.)

official life than President and Mrs. Roosevelt. It is probable that the winter will be observed as a formal season of mourning and that the annual social functions at the White House will be omitted. It is to be hoped that the public receptions and handshakings will be forever abolished. The custom has never had a reasonable foundation and has placed a tax on the President's time, strength and privacy that was not justified by the slight satisfaction the multitude experienced in having touched the hand of the Nation's Chief Magistrate. It has ever been a menace to the safety of the President and it has been sadly proven that an attack against his life, cunningly planned, cannot be averted by human precaution. President Roosevelt, who seems to know no personal fear, will doubtless be willing to resume the receptions after a proper time, but it is to be sincerely hoped that public sentiment will interfere for his safety and that the public will willingly relinquish its privilege. Properly accredited citizens on business that can be disclosed to the President's Secretary and be by him judged worthy of the President's attention will never have difficulty in obtaining a personal interview, but indiscriminate handshaking is to be condemned as unnecessary, unclean and unsafe.

Until after the last rites at Canton, President Roosevelt's family will remain with Commander W. S. Cowles, U. S. N. and his wife, at whose home they were entertained during the last session of congress when Mr. Roosevelt, as Vice President, was in the city. Commander Cowles occupies a comparatively plain house in a fashionable section of the city. His family has not taken an active part in social life and Mr. Cowles has rather avoided it on account of his pronounced deafness.

The eldest daughter of the President is now almost grown. She is an unspoiled, original girl with democratic tastes and amuses her family and friends by declaring that nothing in the world can induce her to go into society and that she would rather be an army nurse than the most popular belle. She is her father's most ardent

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Literature and Review

"One Sweetly Solemn Thought."

Phoebe Cary wrote this beautiful lyric, which will probably outlive all her other poems, when she was only a girl, seventeen years of age. It was on the Sabbath. She had attended church in the morning, and on coming home to a friend's house, her heart stirred with emotion by the services in which she had just taken part, she retired to her room and wrote this hymn. Metrical versions have been made by many compilers and the poem is now found in nearly all the hymn books of the English tongue.

After both she and her hymn had become famous, this friend wrote to her, inquiring about the hymn and its story. In answering her friend's letter, she says: "I inclose the hymn for you. It was written eighteen years ago (1812) in your own house. I composed it in the little back third-story bedroom one Sunday morning, after coming from church, and it makes me happy to think that any word I could say has done any good in the world."

Dr. Russell H. Conwell, of Philadelphia, relates a very beautiful and interesting incident connected with the singing of this hymn. Dr. Conwell was traveling in China and had occasion one day to enter a gambling house in a Chinese city. Among those present were two Americans, one a young man and the other older. They were betting and drinking in a terrible way, the elder one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of liquor, had just begun, and the young man sat lazily back in his chair while his companion shuffled the cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune and finally to sing, in a low tone and quite unconsciously, this hymn:

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home today
Than I ever have been before.

But while the young man sang, his more mature and more depraved companion stopped dealing the cards, stared at the singer a moment, and then, throwing the cards down, exclaimed: "Harry, where did you learn that tune?"

"What tune?"

"Why, the one you have been singing."

The young man said he did not know what he had been singing.

The other repeated the words, with tears in his eyes, and the younger man said he had learned them in a Sunday-school in America.

"Come," said the elder gambler, getting up; "come, Harry, here's what I have won from you; go and use it for some good purpose. As

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for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business."

This story gave the greatest happiness to Miss Cary when she heard it. After her death, Dr. Conwell received a letter from the older man referred to in the story, in which he declared that he had become a "hard-working Christian," and that "Harry" had utterly renounced gambling and kindred vices.

Miss Cary did not set a very high value upon this poem when it was written, and was surprised in later years to find that it outran in popularity other poems to whose composition she had given much more thought and time. It doubtless owes its universal success to the fact that it was born out of her own heart experience, and because of that has touched the hearts of readers everywhere.

Phoebe Cary died at the age of forty-seven, and found at the last that the prayer of the closing verse of her hymn was answered:

Father, perfect my trust,
Let my spirit feel in death
That her feet are firmly set
On the Rock of living faith.
—Evangelist.

The newly-fledged Russian soldier, when his corners have been knocked off, is drafted into a regiment and prepared for the severe training he will soon be forced to undergo in camp. If he is in the cavalry, he will have to rise at four in the morning to look after his horse; if in the infantry he must be out and about by 6 a. m., cleaning and mending his clothes as the first duty of the day. Early morning inspection is followed by a call to prayers, and then the soldier, hungry enough by now, eats his morning black bread and rusks, and drinks his tea, in preparation for the real work of the day.

Every morning and every night the Russian soldier is summoned to prayers. The services are as much a part of the everyday routine as breakfast and supper. No other army observes so many religious ceremonies.

With drilling and riding, gymnastics, fencing and shooting, according to his regiment, the soldier works

hard until the time for dinner arrives, between eleven and twelve. Afterwards, until two o'clock, he may sleep or rest. Two hours' drilling is followed by tea. Between six and seven the illiterates of the regiment study the arts of reading and writing in large classes, for in every regiment they form a goodly company. The teaching is undertaken by officers, and considering the stupidity of the scholars, their duties are hardly enviable. At seven o'clock comes supper; at nine the men are again summoned to prayers, and afterwards may seek their hard, and by no means luxurious beds.

The Russian soldier's diet is largely vegetarian. Favorite dinner dishes include "stche,"—a cabbage soup—potatoes, peas, beans, macaroni and various kinds of porridges, eaten with onions and lard. Only half a pound of meat is allowed each man daily; and the Russian pound is ten per cent. less than in this country. Mushrooms are consumed in great quantities when in season. Three pounds of black rye bread are included in the daily rations; and if any is left over, the men are at liberty to sell the remains. As the soldier's bread is very nourishing, and purer than the ordinary baker's, the extra rations sell well. In the way of drink, beer is too great a luxury for Ivan Ivanovitch, so he quenches his thirst with "qvass," a cheap substitute, made from fermented black bread, and very wholesome. On high days the soldiers are regaled with vodka, often at their officers' expense.—The September Pearson's.

Book Notices.

"Sunset Views"—By Bishop O. P. Fitzgerald. This is a splendid book for the old and young. It will make the old man cry and the young man strong. The addresses to the school girls are worth the money alone. If you want a good book to read yourself or if you want to send a valuable present to a friend be sure and get *Sunset Views*. Order from Godbey & Thornburgh, \$1.

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October 6—Joseph Sold Into Egypt.
Genesis xxxvii. 12-36.

Time—B. C. 1729 (Ussher).

Golden Text—The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.

Place—Hebron, 25 miles south of Jerusalem, residence of Jacob.

After Jacob had been returned from Padan-Aram about ten years, he being about 108 years old, Isaac 168, and still living, the events related in our lesson took place. Joseph was seventeen years of age.

The other sons of Jacob, except Benjamin, were considerably older than Joseph. They had all been born before Jacob left Padan-aram, Joseph being six or seven years old at that time. The older boys had grown up in the moral atmosphere of that country. Their surroundings there were anything but favorable. Their kindred there in the house of Laban were lacking in piety, and there were many open idolaters among the people. The boys grew up among the flocks, as shepherds. They were rough, uncouth, worldly fellows.

Another thing that contributed to enmities in the family of Jacob was the fact of polygamous marriage. His wives were Leah, Rachel, and their maids. Even the sisters did not get along well. This meant untold confusion in the household.

Joseph was not large enough to get away from the care of his mother when they landed back in Canaan. Some time thereafter his mother died. He would be about the tents, with his father and his grandfather Isaac, while the other boys would be off with the flocks. The atmosphere that formed his life was very different to that under which the older boys had grown up. Isaac would doubtless take great interest in the lad, and would instruct him, telling the experiences of himself and of Abraham. The lad grew to be a sprightly, bright young man of fine character.

There cannot be much doubt, again, that Jacob intended to make him the head of his clan, after his own decease. It is probable that this was the meaning of the partiality which Jacob bestowed upon Joseph, and the badge was the cast of many colors. The older brothers could scarcely have been ignorant of all this.

In addition, Joseph had certain dreams which he told, perhaps rather imprudent, in his frankness, and which foreshadowed his preeminence over his brethren.

All this stirred deeply the envy of these ruffian like fellows. And when they were some seventy miles from home with the flocks, on this occasion, Jacob sent Joseph out to inquire about them. They used the



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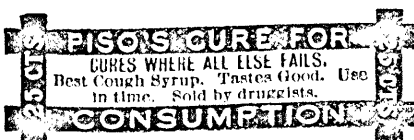
opportunity to get rid of him; would have killed him but for an artifice of Ruben, the oldest of them; but finally sold him to a caravan of Ishmaelites on their way down into Egypt; and then hatched up a lie to make Jacob believe that he had been destroyed by wild beasts.

Jacob had gotten rid of his own trickery since the night at Peniel. No man ever in this world may hope to get rid of the seed of his own sowing. It was Jacob's doom to be the victim of that treachery he himself had so much practiced. It followed him all his life. So surely shall a man reap what he sows.

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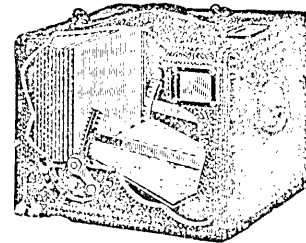
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" Lott	9:21	4:33
" Lonsdale	9:32	4:43
Arrive Hot Springs	10:10	5:20
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Leave Hot Springs	11:30	6:15
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" Lott	12:19	7:01
" Klondyke	12:25	7:07
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Epworth League.

September 29—Growth of the Kingdom. Psalm lxxii.

The revelations which came to Moses were objective realities. The burning bush was no vision, the to be called "a vision"—the vision ion; the cloud and flame and thunder and trumpet voice of Sinai no vision. Hence, it is said Moses knew God face to face.

The revelations of succeeding prophets were chiefly in visions and dreams. So that any revelation came to be called "a vision." The vision which the prophet saw. So it is said, "There arose not after a prophet in Israel like unto Moses whom the Lord knew face to face.

The revelation in visions was not definite, symbol and fulfillment blended often in the picture, and historic time was lost. The prophets themselves were aware of this. They were aware that great events and the certain triumph of God's cause were foreshadowed, but when the consummation should come was not known.

"Give the king thy judgments, O God, and thy righteousness unto the king's son" seems to be a prayer of the aged king for Solomon, his son, and straight way rises a vision of a righteous and prosperous reign figured, indeed, in what the world saw in the reign of Solomon, but only figured. No glory of Solomon could justify the utterance, "He shall have dominion from sea to sea and from the river to the ends of the earth," or "They shall fear thee as long as the sun and moon endure."

Anxious for the future of Israel, trusting in God's covenant and the glory of a coming king, in whose reign all divine blessing should be realized, David is shown, by the Spirit, a king whom all the nations of the earth honor, to whom they bring tribute whose reign is only glory and blessing, and whose dominion shall continue forever. The far off glory of Messiah's kingdom floated before his rapt vision. The light broadened into unclouded day. This was evidently the revelation of Christ's reign.

The glory of that reign in its full splendor waits to be revealed. But the curtains are rising, the shadows passing. We, like David, are confident of the revelation, and to us that which has already been achieved grows into a prophecy of triumph. One privilege is ours; to have the kingdom established within. Christ may reign there in love and joy. The light of heaven may shine in our hearts. For all our weariness and weakness and sorrow the divine one may be as rain upon the mown grass.

We labor for the hastening of the perfected kingdom. Although the Lord "will not fail nor be discouraged, till he have set judgment in the earth," yet man, in his free agency, may delay the accomplishment of divine purpose. It required but a little while for the Israelites, fleeing



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from Egypt, to come to the borders of the promised land. But they feared to enter in. That was their sin. It was no decree of God. The Lord was grieved. But the people were turned back to wander for forty years. God did not abandon his purpose, but he accommodated his providence to the conduct of the people in their free choice. So in Jesus' time, when it was preached, "The kingdom of heaven is at hand," the Jews might have entered first into that kingdom. But again, unbelief prevented, and the Lord "swore in his wrath that they should not enter into his rest." But Israel is not finally cast off. They are still remembered, as Paul teaches, and God's discipline shall bring them to the light at last. So while there is a purpose of God that his cause shall triumph and "that the gates of hell shall not prevail against it" human agency hastens or delays the triumph. Let us labor in harmony with our prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

HINTS AND HELPS.

The 12d Psalm is supposed to have been written by David about the time Solomon was anointed king. (Chr. 22:11-13). It begins with a prayer and ends with a doxology. The ancient church regarded this psalm as a prophecy of the Messiah's kingdom. Solomon's kingdom being used as a type of Christ's. Since the prophecy has not yet been fully accomplished, some regard it as foretelling the millennium. (Ps. 86:9, 10, 138:4, 5; Rev. 11:15-18, 20:1-6).

Israel never enjoyed such peace, prosperity nor honor as under Solomon. He judged the poor in righteousness, and saved the needy from the power of the oppressor. His kingdom was greater in extent than any other Hebrew king's, conforming almost exactly to the promised land. (Ex. 23:31, 1 King 4:21-24.) The dwellers in the desert and the rulers of the surrounding countries either paid him tribute or sent him presents. The queen of Sheba visited him. (1 King 10:1-15.) Solomon did not sacrifice his people in war, nor did he needlessly execute any. No doubt his subjects prayed for his preservation and praised his virtues daily. His name will be known as long as the Scriptures are read, and his life may furnish useful lessons to many and his wisdom be a blessing to men; but he reigned only forty years, so that he and his reign can only in the most shadowy sense be considered a fulfillment of verses 5-17.

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the marvelous growth of Christ's kingdom. On the day of Pentecost the disciples numbered one hundred and twenty, in an almost incredibly short time the number was increased by three thousand (Acts 2:41). Soon afterward Peter preached in Solomon's porch and about five thousand of the men who heard believed (Acts 4:4).

In our day the handful of corn may well be called missionaries. They are few compared to the people to be fed, and sometimes they fall upon very stony, barren ground; but God gives an astonishing increase in comparison to the amount of energy and material expended.

The 17th verse awaits fulfillment. Until the uttermost parts of the earth have heard the gospel and been blessed in Christ, the church cannot cease to send forth bearers of good tidings. Nor can we cease from praying for the messengers and giving to their support.

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J. E. GODBEY, D. D., EDITOR.

WEDNESDAY, SEPTEMBER 25, 1901.

Some preachers take a text and then "go everywhere preaching the word."

The most common cause of embezzlement is a proud society woman which the embezzler calls his wife.

A reporter of a holiness meeting says the leader was a power; he could shout louder and jump higher than any.

The conference which supplies its best charges from abroad will lose its best young men when it needs them most.

The preacher who has his calling at heart is intent upon gospel truth, but one who has his reputation at heart is intent on striking effects.

The brewers of the United States held recently their forty-first session. They denounced the anti-canteen legislation by congress. This is the very best recommendation the anti-canteen law can have.

There has been a large ingathering to our church in Arkansas this summer, but those new members will need much care from the pastors, else the work already done will be lost. The successful pastor is much more to the church than the evangelist.

We have note of the death of Mrs. Henrietta Barnes, from her son, A. M. Barnes. She died September 2. She was a native of Charleston, S. C. Her mother was one of the early members of old Bethel Church in that city, and lies buried just back of its pulpit. When a young woman she taught in the Sunday-schools of Bethel and Spring Street Churches. She was one of the seven or eight children organized by Bishop Capers at the old Chalmers Street Repository, in Charleston, S. C., early in the thirties, into the first children's missionary society in the southern territory of our church.

OUR SCHOOLS.

Our schools are at work again. The opening has been better than was expected. Altogether, the number of students exceed the attendance of last year. This, in view of the short crops, is a testimony of the growing interest in education among our people, and increasing confidence in our own schools. Truly our church in Arkansas is making rapid advances in establishing educational facilities for her children. Hereafter our college catalogues will show a good number of students from other states.

The Twentieth Century movement has been of great benefit to us.

The conferences will no doubt keep the educational agent in the field another year. Much of the subscription is to be collected, and other subscriptions can be obtained. Every year should show progress in this work, for every year, if we do our duty, increasing patronage will make increasing demands. This is what we must strive to realize.

Notice has already been given in these columns of the opening of the Little Rock Conference Training School, and the Arkadelphia Methodist College. We have most encouraging reports from Galloway. A large number of students of good grade are entered there.

We were at Hendrix College last Sunday, and preached morning and evening. In the afternoon we met the Young Men's Christian Association of the College. It was their first meeting. About sixty students were in attendance. The meeting was very earnest, and it was manifest that a strong religious influence will control the college this year.

EXIT M'KINLEY.

The curtain has fallen, and William McKinley, soldier, statesman, patriot and Christian, is no longer before the spectators. His exit from the scenes of life's drama was amid applause and tears. It is proper that having followed the closing scene to the time of the good man's death we should furnish the readers of the "Methodist" a brief report of the funeral ceremonies.

The funeral was simple as became the character of the deceased, and the dignity of our government. No attempt at display would have been in harmony with the character of the unassuming, humble Christian man, nor would any pomp of pageantry have been seemly even in the burial rites of the president of a nation, which holds its highest stations open to all whom the people may deem worthy to fill them, and deems the honor of being worthy higher than the honor of official station.

After the body of the deceased was prepared for burial a simple service of prayer was had at the side of the casket, at the Milburn home, and the remains were taken to the city hall in Buffalo, where they lay in state during Sunday, September 15.

In almost every church throughout the country, mention was made that day of the noble character of President McKinley, and of the nation's loss, and in many memorial services were held.

Monday the friends and relatives of the deceased, at the Milburn home, rose early and prepared for the journey to Washington. Mrs. McKinley was not called till 7 o'clock. She asked Dr. Rixey: "When can I see the Major?" In their early wedded life her husband

was known as the Major; she liked that title best.

The escort from the city hall to the depot was composed of forty sailors, a company of marines, a body of soldiers and five members of the president's cabinet. President Roosevelt ordered his carriage stopped at Ellicott street where, with bared head, the nation's new executive waited the passing of the funeral cortege. The regiment band played "Nearer, My God, to Thee."

The train which took the dead chieftain and the attendants to Washington was a special, composed of seven Pullman cars, drawn by two engines, and forerun by a pilot. The start was at 8:30 a. m. At all the stations along the route multitudes of sorrowing people had gathered to see the train pass. At 8:38 it arrived at the capital. Under lowering clouds, a procession, consisting of an escort of soldiers, members of the cabinet and a few senators bore the dead president to the White House. The casket was placed in the east room, where the head of the nation had been wont to receive ambassadors and ministers from all nations. On Tuesday, the 17th, at 9 a. m. the funeral was celebrated in the capitol. The coffin was placed under the great dome, covered with floral tributes and the national colors, draped in mourning.

The vast audience was the most dignified that could be assembled at the national capital. The new president and officers of the cabinet, foreign ministers, the members of the supreme court, high officers of the army and navy, senators and the governors of eight states were there.

The service was after the simple order of the Methodist Church, of which the president had been a life-long member. It began with the singing of the hymn, "Lead, Kindly Light." Dr. Henry R. Naylor, presiding elder of the Washington district, offered prayer. This was followed by the hymn, "Some Time We'll Understand." After this Bishop Edward G. Andrews preached the funeral sermon. The text was 1 Peter 1:3-5. At the close of the sermon the audience rose and sang "Nearer, My God, to Thee."

The last scene in the national drama of President McKinley's funeral took place at Canton, Ohio, his home, on Thursday, 19th. At Canton the casket was placed in the court house, and the fellow citizens of William McKinley passed in con-finnal procession to view the face of the dead.

At night the body of the dead president rested in his own private residence. All the rulers of the civilized world had ordered floral tributes in their behalf to be laid upon the casket. At 1:15 p. m. all the bells of the city began to toll, and the funeral procession moved to the First Methodist church. It repre-

sented the official departments of the nation, army and navy.

At the church the service was conducted by Dr. Manchester, assisted by John A. Hall, pastor of Trinity Lutheran Church, Rev. O. B. Milligan, pastor of the Presbyterian Church, and Bishop Joyce, Methodist. The funeral oration occupied twenty-four minutes. From the church the funeral cortege proceeded to Westlawn Cemetery, where the body of William McKinley was placed in a vault. Sentries will guard it night and day until the final interment.

THE ECUMENICAL CONFERENCE.

Although we have promise of letters from some of our delegates at the conference we will make a few notes from the Methodist Times (London) and from the Ecumenical Daily, which Brother Johnston has had the kindness to send us.

We have the opening sermon by Bishop Galloway in full. Its subject is "Christian Experience. Its Supreme Value and Crowning Evidence." It is a clear and powerful deliverance upon the foundations of our faith, pure and bright as snow in sunlight on a mountain top. We shall give it in full to our readers later.

The number of Methodists represented in the conference is 7,448,892. At the death of Wesley, 1791, there were 120,233; at the accession of Queen Victoria, 1837, 1,049,401.

We find that the number of Methodists has increased six fold during the life of this writer, the editor of the "Methodist," but that is an item the ecumenical knows nothing about.

Of the entire Methodist family 78 per cent are in the United States. The Methodist Times, noting that of late the progress of Methodism in the United States has been checked, asks: "Is it not time that our American brethren heal the breach caused by slavery?"

In answer to the suggestion that this hinders our progress, we would say that the most rapid progress was made while partisan spirit was very hot.

Respecting adherents of Methodism—those of Methodist parentage and sentiment—the estimate is: In Europe one to 90 of the population; in Australia, 1 to 82; in Asia, 1 to 2,075; in Africa, 1 to 273; in America, 1 to 5 1-2.

As respects wealth it is estimated that the annual earnings of Methodists reach £595,000,000 sterling; savings, £118,000,000; gifts, £13,000,000.

We note that among the English Methodists the number of children in Sunday-school is more than twice the number of church members. In America the number of Sunday-school children falls much below the enrolled membership of the church.

Some sort of federation of uni-

versal Methodism is thought to be desirable.

A singular coincidence is that President Garfield was assassinated during the sitting of the first ecumenical conference held in London twenty years ago, and the assassination of President McKinley during the present session.

Attention.

I have been reading the annual report of the Board of Education. I discover that they have doubled the assessment for Paine Institute, making it \$20,355.30. The assessment for this Institute is, for Arkansas Conference, \$100; for Little Rock Conference, \$100; for White River Conference, \$120. Total for Arkansas, \$920. This may be all right. But here is something else:

Hendrix College is sustained by the three conferences of Arkansas, Paine Institute by the forty-eight conferences of the connection. These three conferences ought to assess for Hendrix College as much as the forty-eight conferences are assessed for Paine Institute, otherwise if the collection is pro-rated, we are unjust to ourselves in our liberality to Paine.

I insist if Paine Institute needs \$20,000 annually, Hendrix College needs as much. I insist that the young white men of Arkansas are as much entitled to good collegiate advantages as are the young negroes of Georgia, that as a Methodist and citizen of Arkansas I cannot consent to give to a collection for the two colleges to be divided on a basis so that the negro college in Georgia should get ten dollars for every one dollar received by the college for the young white men of my own state.

The remedy is with the boards of education of the three conferences.

Brethren, correspond with each other and determine what you will do.

J. H. Riggin.

Bereaved.

Dear Dr. Godbey—Our sweet baby, Dorothy, died this morning at 6 o'clock. She was nearly three years of age.

Our hearts are sad, but we are trusting in him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

R. A. McClintock.

Sept. 17.

We assure Brother McClintock that we sympathize with him in this sorrow.

On September the 18th, Reedy Vance, who is in jail in this city condemned to die, was baptized, and received into the church by Rev. T. W. Hayes, acting pastor of Winfield Church. Brother Thornburgh accompanied Brother Hayes to the jail. The solemn ceremony was witnessed by several persons. The prisoner has been led to profess

Christ largely through the influence of Mrs. Taylor, who is a faithful and successful worker among the prisoners.

Letter From London.

REV. JAMES THOMAS.

London, Sept. 9, 1901.

Editor "Methodist"—Our work of the conference is nearly past. My time has been put in endeavoring to get it all, and to gather such other items as would be helpful in the future in the work of the ministry. The seat of the conference is Wesley's Chapel right in the heart of London, on City Roads street. It is of course historic and one feels like entering its gates with uncovered head and easy step. John Wesley and others of the first Wesleyans preached here. Their bodies are resting in its grounds and every tombstone and inscription connects you with these giants in the beginning of our church. The chapel is often referred to as the Cathedral of English Methodism. It is enclosed by a tall iron fence and sets back at least 100 feet from the street. Large shade trees are preserved in the yard. The chapel will seat from 1,500 to 2,000 people, besides other and many rooms for Sunday-school, Guild, Woman's Work, etc. Adjoining this property stands Mr. Wesley's home, kept as he left it; thousands, I am told, visit it annually. A small entrance fee is charged to defray expense of the keepers of the property, the guide first took me into the library. I was struck with this great preacher, scholar and worker's library,—few books. The Bible was his principal stock in trade so far as library was concerned. Here in the library room is kept his office and conference chairs, also many letters written by his own hand. A lock of his hair is kept in the glass case with the exhibited manuscript. From this room we were carried into his bed chamber, the room in which he died. Many cards were written on his sideboard, or old-fashioned writing desk. The most interesting spot in this house, to this writer, was the little room which he used for secret prayer. Many strong men broke down as they stepped into this little place. I never had a proper appreciation of the man John Wesley, nor his collaborators before. I have wished an hundred times for every preacher in my own conference and said to some of the brethren here present that if I were able, would see to it that each one visited this place who wished to do so. At Westminster Abbey are monuments of John and Charles Wesley.

But back to the Ecumenical Conference. I shall defer further description of the great buildings and historic places to a future letter.

The conference was opened according to published programme at 10 a. m., September 4. Our own Bishop Galloway preaching the open-

ing sermon. A great and inspiring audience! Representative Methodism from every quarter of the world. The good Bishop was fully at himself and in the opinion of many the sermon will go down in history not only as a timely deliverance, but a great sermon. I trust all the preachers at least will have an opportunity to read it. (Reproduce it, Mr. Editor, in our own paper.) Southern Methodism is represented by some of our strongest men. Bishops Wilson, Granberry and Galloway, Drs. Hoss, Tigert, Whitehead, Coke, Smith and many others. The papers read have been of a high order, the discussion broad, and one feels like he is in Austria, Africa, the isles of the sea, as the speakers arise and give their names and residences. At the hotel and in companies around the chapel it is generally agreed that the two best papers read to date were by Drs. J. F. Goucher, of the M. E. Church, to-wit: "The Present Position of Methodism in the Western Section;" and John J. Tigert, of our own church; subject, "Biblical Criticism and the Christian Faith." As I can only give in a general way the report of this conference as a daily paper is required to publish the proceedings, suffice it to say that our church has impressed itself on the conference. Bishop Wilson at St. James Hall, last night set our hotel talking; one brother from Chicago asked me if we had not sent all our strongest men to this conference—Galloway, Wilson, Hoss and Tigert had led thus far on the questions discussed. In this connection I want to say that the representatives of the C. M. E. Church by their unostentatious, quiet demeanor have captured the Englishmen, whereas the forwardness of the other branches has rather disgusted many observers.

Imagine my surprise, Mr. Editor, when I arrived at the seat of the conference to find that I was down in the hand-book to preach four times. Johnson and Jeffett were down to preach also. We each made an effort to deliver a gospel message in this great city last Sunday a. m. I shall give you my impressions of British Methodism in my next.

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Personal.

Rev. J. W. White called Friday, and reported the camp-meeting.

Capt. J. M. Archer, of Mammoth Springs, was a welcome caller Friday.

Rev. Drury Colquhite is assisting in protracted meeting at Walnut Ridge.

Rev. Forney Hutchison is assisting Brother Workman in a protracted meeting at Benton.

Rev. T. H. Ware is to be married to Miss Fannie A. Cook, a well-known teacher in this city.

Rev. F. C. Cannon, of Dermot-circuit, made us a call Tuesday. He is making a short visit home.

The Arkansas delegates to London left England the 19th, and should be at home about October 1st to 5th.

Rev. H. M. Bruce, of Mineral Springs circuit, has sent to the Methodist about sixty new subscribers this year.

Rev. George G. Davidson called Tuesday. He has raised the Foreign Mission assessment on his charge—Nettleton.

Rev. Seba Kirkpatrick, who did some good work for the Methodist in the Harrison District last summer, is now a student at Hendrix College.

Rev. J. W. Harper, Golden Lake circuit, Jonesboro District, White River Conference, has surrendered his credentials as a minister of the M. E. Church, South.

Bro. P. W. Furry, of Van Buren, called Tuesday and paid ahead for his paper. He reports a prosperous year for the church under the pastorate of Brother Goddard.

Rev. D. B. Price, former pastor of our church at Helena, Mont., is now financial agent for the Stevensville Training School, Montana. He sends us a prospectus, for which we return thanks.

"Mr. and Mrs. W. G. Robinson request your presence at the marriage of their daughter Alice Hazel to Dr. C. G. Farrow, Tuesday evening, Oct. 1st, 1901, at half past eight o'clock, Asbury Church, Little Rock, Ark."

A card to Brother Thornburgh from Rev. James Thomas says: "This is written in the library room of John Wesley. The room has been preserved as he left it. Adjoining this room is the room in which he died, and adjoining that is the room to which he retired for secret prayer."

Christian Life.

If one does not get comfort out of his religion it is generally because nobody else gets comfort out of it.

One may pass beyond all fear in religion without having attained holiness. He may only have gained the peace of presumption.

The minister of the gospel is in constant danger of thinking of himself as the embodiment of the Master's cause, and accepting honors bestowed upon him as devotion to his Lord.

No man's prayers are more spiritual than his life. Spasmodic supplications, uttered in convulsions of fear or pain are not exceptions to the rule, for they betray the regnant selfishness of the soul—Wesleyan Advocate.

The shallowness of Christian experience is often from the shallowness of the brain, which takes no strong grasp upon any subject. People who are superficial in other things are superficial in religion as well.

To believe God intelligently is only to believe that truth and purity and right claim our allegiance, and that our eternal destiny hinges upon them. This is to believe that God reigns, and that salvation is only in trusting him and obeying him. Any claim of belief in God, apart from these doctrines is false, or it is belief in a false God.

The Fruit of the Spirit.

"Blessed are the meek, for they shall inherit the earth." Truest of beatitudes! In the face of all the world one may say concerning strength and prowess and nerve, the meek soul, the true Christian, is the "heir of all the ages in the foremost files of time." The man who asserts his own rights upon all occasions, who demands his "pound of flesh," and will have it, may, and very frequently does, succeed in business. But, he who "suffereth long and is kind;" he who is not "puffed up;" he who "seeketh not his own," is the victor in the great battlefield of life. Riches are desirable and should be sought by all legitimate means, but there is a wealth that the poorest may possess, the wealth of love of human kind.

A woman of my acquaintance is a typical meek Christian. She has many trials that would seemingly give her occasion to retaliate, to seek "her own." She is not weak and vacillating, but she retains that continual meekness of spirit which is in itself a pearl of great price. I have seen another woman come into her home and tyrannize over her, but through it all she was a true and typical gentle woman. The in-

valder enjoyed the benefits reaped from the service rendered her by her hostess, but she sealed every heart in that usually loving household against her. "Mother," on the other hand, won even greater love and added another laurel leaf to her crown. Had she resented her guest's attitude, she would not have helped her guest, but would have lowered herself to the other woman's level. This is but one instance of her meekness. She never seeks good for herself and yet she is absolute mistress of one of the most beautiful of heart kingdoms. By her majestic meekness, she truly and without reservation, "inherits the earth."

The blessed Lord was our copy when we would be meek. Paul and Moses sometimes failed, Jesus never. When we follow him we cannot err. When he was reviled, he reviled not again. On the way to the cross he went "as a lamb to the slaughter." The purple robe, the reed sceptre, the thorny crown, the knee bowed in mockery as he was proclaimed "King of the Jews," the smiting of the cheek, the scourging, all provoked in him no word of resentment. Nay, as he hung on the cruel cross, pale, trembling, writhing in agony, his heart felt only pity for his tormenters, and the poor, parched lips uttered words of compassionate prayer—"Father, forgive them, they know not what they do."—Ex.

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For indigestion, sick and nervous headache.

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R. L. Rocco.

206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me today he had long looked for a substitute for calomel

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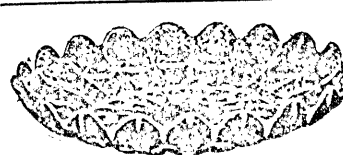
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Godbey & Thornburgh.

For the Young People.

Be True.

BY B. E. M. SOURS.

Be true to your colors—true—my boy,
For the summers will slip away,
And the leaves will vanish, that were
so green
In the radiant month of May.

For a day is not like a deathless thing,
But the mornings will come and go;
Yet the record of each for aye shall
live,
As the ages onward flow.

And a blur and a blot, on a holy day,
In the memory must dwell
Though the years pass by, and the
fitful sky
No more shall the story tell.

And as grain must spring as the seeds
are sown,
So the harvest shall disclose
If a weed was dropped by a careless
hand—
We shall see it when it grows.

Be true to the right, for the right
must live
While the ages pass away;
And the scattered harvests will mul-
tiply,
In the ceaseless tides of day.
Mechanicsburg, Pa.

Duke Lorenzo and Michael Angelo.

One afternoon, the Duke Lorenzo de Medici, in walking through the garden, came upon young Michael Angelo, who was busy chiselling his first piece of sculpture. The Duke saw in the stone the face of a faun which the boy was copying from an antique mask, but which, with his usual impatience of imitation, he was changing so as to show the open lips and the teeth.

"How is it," said the Duke, drawing closer, "that you have given your faun a full set of teeth? Don't you know that such an old fellow

was sure to have lost some of them? Michael Angelo at once saw the justice of the criticism, and he could hardly wait until the Duke walked on before beginning the correction. When the Duke saw the faun's face again, he found some of the teeth gone, and the empty sockets skillfully chiseled out.

The Duke was delighted with this evidence of the lad's willingness to seize and act upon a suggestion, for artists are not generally willing to take advice, and was impressed anew by his artistic skill. He made inquiries, learned that Michael Angelo had borrowed stone and tools on his own account in his eagerness to begin sculpture (he was first set at drawing from statuary), and ended by sending for the boy's father.

The result was that the Duke took Michael Angelo under his special patronage and protection, and was so well pleased after he had done it that no favor seemed too great to bestow upon the energetic young artist. Michael Angelo, then but fifteen, not only received a key to the Garden of Sculpture, and an apartment in the Medici Palace itself, but had a place at the Duke's table. Angelo thus learned the value of deference to his elders.—*Christian Observer.*

How a Little Indian Girl Plays.

Lucy Hawk is a little Indian girl who lives on a reservation in Dakota. Her grandfather is the loved and honored chief of his tribe, and Lucy is his favorite grandchild. She is a sweet little girl with willing hands and feet, ready to do the bidding of the teachers at the mission school, where she lives for eight

months of the year. She speaks English with a pretty accent, and steps about with a quaint dignity and grace that please the eye and gladden the heart.

On cold or stormy days, after school hours are over and household tasks are done, Lucy turns with a happy heart to the playroom, where she amuses herself making moccasins for the funny babies, or making dresses for them from bits of bright calico, which perhaps some child in the far-away East put in the missionary barrel. When tired of the babies, she gets her pebble-tops, of which she has a number hidden away in the pocket of her dress, tucked away in a corner of her pigeonhole in the row of boxes in the playroom, or buried safely under the steps. It is only a common pebble with smooth sides, and a little white child would never call it a top; but Lucy drops it with a little twirl of the fingers, and sends it spinning away with a dizzy rush, and she follows up with her whip, lashing it until she is tired and out of breath, the pebble whirling faster and faster the longer the lashing continues. Sometimes she pastes bits of bright paper to the sides, and then the spinning pebble seems to be covered with rings of color. It is a pretty play, and never loses its fascination for the little brown children.

When at home, Lucy goes coasting sometimes, and what do you think she has for a sled? You would never guess, so I will tell you. A big buffalo skin is spread on the snow at the top of the terrace which divides the prairies from the river bottom. Lucy and her sisters find a nice warm seat on the soft fur; the child in front gathers the ends over her feet and holds on tight and fast as those behind give a starting push, and away they go down the steep slopes, and come to a quick stop at the foot, a screaming, laughing, squirming heap of tousled heads and twisted shawls.

Sometimes the boys slide down these steep hills, with a barrel stave under each foot, and we have enjoyed watching their agile jumps and somersaults at the foot.

Like white children, the Indian boys and girls like to imitate their elders. In their play, we see them unfolding their shawls to take the place of the Indian blanket, wrapping their babes and tying them in stiff bundles to be carried on their backs, as they visit or play at "issue day."

Again, they will set up their tent-poles in the yard, and use their shawls for covering the picturesque tepees. Then they play at building campfires and cooking feasts for imaginary warriors and hunters.—*Christian Observer.*

"Willie," asked the teacher, "how many days are there in a year?"
"Three hundred and sixty-five



WHOLESOME ADVICE

For People Whose Stomachs Are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in disease is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition, I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal, which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing flesh in thin nervous patients, whose real trouble was dyspepsia and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 20c, and \$1.00 at Druggists.

and a fourth," promptly answered Willie.

"How can there be a fourth of a day?" asked the teacher.

"Why," replied Willie, "that's the Fourth of July."—*Catholic Telegraph.*

Renew your subscription.



SSS
and OLD
PEOPLE



Bad Circulation is the cause of most of the ills that come with old age. With advancing years there is a decline of strength and vigor—the machinery of the body moves with less speed and accuracy. Because of the weak and irregular action of the heart the blood moves more slowly, becomes impure and loses much of its life-sustaining properties, and muscles, tissues and nerves literally starve for lack of nourishment. A sluggish and polluted circulation is followed by a long train of bodily ailments. Cold feet, chilly sensations up and down the spine, poor appetite and digestion, soreness of the muscles, rheumatic pains, hard and fissured skin, face sores, chronic running ulcers on the lower limbs and other parts of the body—these and many other diseases peculiar to old people are due to a lack of healthy blood and imperfect circulation. Restoration to health must come through the building up and purification of the blood, thus adding strength and tone to the vital organs and quick, healthy action to the circulation.

S. S. S. being strictly a vegetable blood remedy and the best tonic, makes it the most valuable and efficacious of all medicine for old people. It is free from all mineral ingredients, and mild and pleasant in its action. It cures blood diseases of every character, even those inherited or contracted in early life. As the system gets under the influence of S. S. S. there is a marked improvement in the general health, and as richer and purer blood begins to circulate through the body the appetite improves, and there is a softness and elasticity about the skin that you have not noticed for years; sores begin to heal, pains in muscles and joints gradually cease, and you find that it is possible to be happy and healthy even in old age.

Our medical department is in charge of physicians who make a study of blood and skin diseases. If you would like to have their opinion and advice in your case, write them all about it and you shall receive such information and advice as you want. This will cost you nothing. Others have found our medical department of great benefit to them—their cure being much more rapid as the result of some special directions received from our physicians.

Don't be your own doctor when you can get medical advice free. Book on Blood and Skin Diseases mailed to all who desire it.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

Our Church at Home.

WALNUT RIDGE.—We have just finished the meetings at our churches out of town.

There have been about 40 professions, and 46 have been added to the church to this date; 19 of these at Walnut Ridge previous to meetings just mentioned.

Rev. Drury Colquhite assisted at Mt. Zion. There was much toil and something in tribulation, but a good number professed conversion, and several joined the church. Our best success was at old Walnut Ridge. Some said "best meeting" ever conducted in that community.

Rev. B. A. Morris, local minister, helped efficiently.

We have plans for further work at Walnut Ridge. Good health prevails, and cotton crop very fine.

A. H. Williams.

LIKE OPIUM EATERS.

Coffee Drinkers Become Slaves.

"The experience, suffering, and slavery of some coffee drinkers would be almost as interesting as the famous 'Confessions of an Opium Eater,'" says a Boston man, W. J. Tuson, 131 W. Newton St. "For twenty years I used coffee at the breakfast table and, incidentally, through the day, I craved it as a whisky drinker longs for his morning bracer. I knew perfectly well that it was slowly killing me, but I could not relinquish it.

The effect on the nervous system was finally alarming and my general health greatly impaired. I had dyspepsia, serious heart difficulty, and insomnia. When I would lie down I would almost suffocate. My doctor assured me it was due to the action of caffeine (which is the active principle of coffee) on the heart.

I persisted in its use, however, and suffered along just as drunkards do. One day when I was feeling unusually depressed, a friend whom I met, looked me over and said: 'Now, look here, old man, I believe I know exactly what's the matter with you. You are a coffee fiend and it's killing you. I want to tell you my experience. I drank coffee and it ruined my nerves, affected my heart, and made me a sallow, bilious old man, but through a friend who had been similarly afflicted, I found a blessed relief and want to tell you about it. Try Postum Food Coffee, a grateful, delicious beverage, full of nourishment, that will satisfy your taste for coffee and feed your nervous system back into health, rather than tear it down as coffee has been doing.'

I took my friend's advice, and within a week from that time my digestion seemed perfect, I slept a sweet, refreshing sleep all night, and my heart quit its quivering and jumping. I have been steadily gaining in health and vitality right along."

BENTON CIRCUIT.—Salem campmeeting is over. Much rain and cold wind, but large crowds and a good meeting; some 25 professed faith in Christ. Brother Andrews did some good preaching. Brother Workman and his people came in for a large share of both work and results. Brother W. is to protract at Benton immediately.

The work moves on.

J. W. White.

JONESBORO.—Closed my fourth protracted meeting on the Shiloh circuit yesterday. Twenty-six professions and 19 added to the church; 56 professions and 46 added to the church, 5 infants baptized and the church greatly revived and the results of the four meetings. Brother W. R. Foster preached three sermons and Brother Clark a L. P., preached two sermons for me was all the preaching help I had in the last meeting. Two meetings to hold yet. To God be all the glory. Amen.

L. F. Taylor.

MAUMELLE CIRCUIT.—Had a most delightful and beneficial meeting at Cross Roads, for a week. Through the untiring efforts of our noble pastor, Rev. Sam Vinson, much good has been wrought in the hearts of this people. We have had the requisites for true conversions—a preacher glad to preach, a sinner glad to hear and the Holy Spirit always glad to cleanse. Our earnest prayers follow our pastor in his work of upbuilding of the kingdom of God, and may his efforts be to the good of mankind and the glory of God.

J. W. George.

HICKORY PLAINS.—We are through with our protracted meetings. They were all good. Have received 92 into the church. I do not know how many conversions we have had. I never count them. A great many professed conversion. There are some more to be received into the church. I wanted at least one hundred net increase, and hope to get them yet. We expect to have the collections all full at conference. We have no cranks over here. These are as true and faithful people as any man ever served.

J. H. McKelvy.

SEARCY, ARK.—Yesterday was opening day of Galloway Female College and the best one of its history. One year ago the school opened better than ever before, but this year promises much better. In order to give more room for boarding pupils, Prof. A. M. Hughlett and family have moved into a nice cottage where several others of the faculty or pupils may room, thus giving more room in the main building. Many of the old pupils are to arrive Monday. More tables and chairs have to be furnished for the dining room as the tables are now full with one exception. The teachers and pupils are starting in to make this decidedly the best year in the college's history, and with Dr.

Godden and his faithful corps of assistants we feel it will be done.

Galloway College is year by year doing better in every way and fully deserves the warm place it has in the hearts of the Methodists of Arkansas. It is our school and we are proud of it.

F. M. D.

SPRING HILL.—Have just closed the best meeting I ever was in; fifty or sixty conversions, forty accessions and the whole church reclaimed.

A. E. Wilson.

BERRYVILLE CIRCUIT.—We closed a twelve days meeting at Berryville last night.

Rev. P. C. Fletcher assisted me five days. There were fourteen conversions and sixteen accessions to the church.

I go to Concord tonight.

Geo. E. Patchell.

ONALASKA.—I went out to the Dunlap neighborhood, which is a few miles north of Onalaska, a few days ago, and held a protracted meeting. There hasn't been any preaching in this neighborhood for years until this year. I began preaching for them in the beginning of the year. We had a gracious revival. Several persons were converted. At the close of the meeting we organized a church, which I think will do well. My family is improving, though they are right poorly yet. They will come home in October. Your brother in Christ,

J. A. Parker.

HOLLY SPRINGS CIRCUIT.—On the night of the 20th of September I closed a good meeting at Sardis Church, Holly Springs Circuit. Two conversions, one accession to the church. The membership of the church greatly revived. Thursday, 19th, 11 a. m. we had memorial services, in memory of our departed President. We have all the collections ordered by the conference provided for.

We appreciate the "Arkansas Methodist."

Geo. W. Logan.

Arkadelphia, Ark.

ROCKY COMFORT CIRCUIT.—Our Lord is blessing us this year on the circuit. We have received 73 members in all, 46 of these in one great meeting at Allene, where we started the year with 33 members, and now have 83. Our fourth quarterly conference was one of the best. Almost every official was present and a good number of others. Brother Evans was absent on account of sickness.

A. C. Benson.

LEAD HILL.—Our meeting at Liberty Camp Ground of two weeks duration resulted in a very gracious revival in the church. In that old feud among neighbors were forever buried and six conversions and five additions to the church. We are now in the fight at Lead Hill. This is the most difficult time to wage war on Satan ever experienced in this section. The severe drouth has so taken the attention of the people

Symptoms of Catarrh.

A Cold in the Head, a Dull Headache and a Discharge From the Nose and Throat.

The general symptoms of catarrh are, a discharge of white, yellowish or dark secretion, which is either blown from the nose, or drops back into the throat; a dull headache, a stopped up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, asthma and consumption.

Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured. This remedy can be used at home, and costs only \$1 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W. Blosser & Son, 102 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

that the salvation of souls is secondary to that of how they will be able to live.

In the bounds of my work among my membership there will not be 50 bushels of corn raised and cotton is very poor. We are woefully behind on P. C.'s salary and the collections ordered by the conference are in jeopardy. There being absolutely nothing that the people can dispose of to secure the money. Let those who read these lines remember us in their devotions. Yours until death,

W. H. Hatfield.

PRINCETON CIRCUIT.—Had three good meetings on this work. First was at Sandy Springs. The Lord was with us in power and demonstration of the spirit. We had a good revival and twelve conversions and eight joined our church. Our P. E., Thos. H. Ware, was with us two days and preached us three fine sermons. Our second meeting was at Mt. Zion. At this place we had meeting and three conversions. In both of these meetings I was assisted by Brother Caldwell Green, of Tulip. He is a promising young man and did some very efficient work. Our third was the campmeeting, which began on the 22d of August and closed on the first Sunday in September. Large crowds attended the meeting and manifested great interest. We had a glorious revival and 34 conversions. We were assisted in this meeting by R. W. McKay, T. D. Scott, P. E., of Pine Bluff District; Caldwell Watson, J. E. Lawlis and J. E. Caldwell. These brethren are men of God, endowed with power. No person can hear these men of God and be associated with them without experiencing a spiritual uplift. We were also favored with the presence and help of Brothers Walker, C. C. Green and Leonard during the progress of the meeting. These brethren

also did some good preaching. But we give God all the glory and honor for the victories gained in his name.

J. R. Rushing, P. C.

Church Telephones.

LITTLE ROCK.—There is nothing special to report. The schools are reopened, the people returned from summering abroad, congregations improved.

Good congregations greet Brother Thompson on his return to First Church. J. D. Hammond handled the charge well for six weeks.

Brothers Huchison and Steel have gone through the summer without vacation, and have done good work. Brother Hays has been sufficient for the work at Winfield. Brother Thomas sailed for home September 19th, and is expected next week.

NEWPORT.—Yesterday was a beautiful Sabbath, and our people showed their appreciation of it by attending our church services of the day. At the morning service Brother Smith preached on "Perfect Submission to God's Will." It was indeed an hour of self examination, whether we could say God's will, or ours, be done, any way the attentiveness of the congregation showed the words were going to the hearts of the people. The roll call at Sunday-school showed more than a hundred present. Since the cool weather has begun, new scholars are being added to the classes each Sunday. The union memorial service of President McKinley was held at our church Thursday and was largely attended. The best talent of the city was on the programme. L. G.

PINE BLUFF.—Rev. T. D. Scott and wife returned last Thursday from their bridal tour. They went to Buffalo, Toronto, Niagara Falls, Chicago and Salem camp-meeting, which last, I think, is about the best of all. Brother Scott preached at Swan Lake yesterday.

Rev. J. A. Anderson returned Friday from Minden, La., where he assisted Rev. B. T. Crews in a week's meeting. He will begin a meeting in First Church October 4, assisted by Rev. Abe Mulkey, of Texas.

Rev. O. J. Beardsley goes to Little Prairie camp meeting this week to assist Rev. R. T. Davis. Brother Carr will preach at Riverside next Sunday.

We are having delightful services at Lakeside. Attendance is large and interest growing. We hope for a good revival in October.

Rev. A. P. Few has finished an elegant parsonage at Altheimer. He is now engaged in a meeting at Wabbaseca this week.

Dr. Browning and Brother Carr are both enjoying very good health. J. M. H.

HOT SPRINGS. We are glad to state that we are having some good meetings in this place. Dr. Brown

has been holding a series of meetings at Central Church for two weeks or more, being assisted by Brother Copeland, of Birmingham, Ala. His preaching is strong and very practicable. He uses no sugar-coated medicine, but preaches the truth in power and in demonstration of the Spirit. The people were highly pleased with the earnest efforts of this good man. Quite a number professed faith in Christ and the church was greatly revived. Brother Copeland has returned home, but the meeting continues.

A revival has been in progress at South Hot Springs Church for the last week, in which a number have found Christ in the pardon of their sins, and many of the members have been greatly strengthened. Brothers Owen and Blakely have been with the pastor, doing some very efficient work. The service will be continued during the present week. We are praying that the good Lord will do a great work for us.

In the afternoon of last Sabbath there was a union meeting of Malvern Avenue and South Hot Springs Epworth Leaguers, held at the latter place. A large crowd was present and a number took part in the services. It was the best temperance rally we have had since coming to the city. The vote was unanimous, that the saloon must go.

Brother Owen seems to be getting along well at his church. The League and Sunday-school are both doing well. His people are getting ready for a revival some time in October.

Brother Harvey is having some good meetings on his circuit. There has been a number of conversions and accessions to the church. He is hopeful of bringing up a fine report to the conference.

A number of misfortunes have befallen some of our people recently. Not long ago a lady was thrown from her buggy and killed; a week or so ago one boy shot and killed his brother; all accidentally—"did not know it was loaded." On last week our neighbor, Hugh Hale, jumped and badly broke his foot. Glad to say that he is improving. A. M. R.

Arkadelphia District Meeting.

The third annual joint district meeting of the Woman's Home Mission and Woman's Foreign Missionary Societies of the Arkadelphia District will be held in Okolona October 15-17.

It is hoped a delegate from each society of both organizations will be present.

The meeting will open Tuesday night and close Thursday night. If our preachers will honor and help us by their attendance they can easily reach their appointments before Sunday.

The district secretaries of the other five districts are cordially invited to come.

The treasurers' and secretaries' books of every auxiliary must be sent to the meeting for examination and approval. Let the delegates bring reports of all work done since last October.

The names of delegates and visitors are to be sent to Mrs. Adell Young or Rev. F. P. Doak.

On Friday, October 11, during the week of prayer, remember the district meetings especially.

Mrs. J. W. Williams.

Mrs. Emma Gillman.

PROGRAMME.

Tuesday, 7 p. m.—Opening sermon, Rev. T. O. Owen.

Wednesday, 9 a. m.—Organization. Roll call. Paper, "Responsibilities of Individual Members," Miss Allie B. Wadley. Praise and consecration service, Mrs. F. B. Rudolph.

Afternoon—Devotional. Minutes. Report of delegates. "Woman's Work for the Chinese at Home and Abroad," Mrs. M. E. Grubbs. Discussion—"Our Treasury," led by Mrs. M. A. Wolf. "Questions on Woman's Work in Mexico," Mrs. J. E. Loudermilk. "Mite-Boxes," Mrs. A. M. Robertson. Consecration service, Mrs. Stephens.

Wednesday, 7 p. m.—Sermon, Rev. R. G. Rowland. Report of delegates. Paper, Indian Mission and Supply Department, Mrs. Burton. Our Literature and the Literary Features of the Work, Mrs. Clara Cooker. Woman's Work in Brazil, Mrs. Evans. Bud and Blossom Cards and Baby Roll, Mrs. L. E. Knott. Questions on Our Work in Korea, Miss Annie King. Prayer service, Mrs. J. A. Baker.

Thursday Afternoon—Unfinished business. Rescue Work, Mrs. R. B. Thomas. Brief review of Woman's Work in Cuba, Mrs. M. Sumpter. Tithing, Mrs. Shippy. Importance of Week of Prayer, Mrs. Garner.

Short talks on Juvenile and Young Peoples Societies, led by Mrs. Rudolph. Missionary Experience meeting, led by Mrs. Adell Young.

Thursday, 7 p. m.—Devotional. Mrs. Hotchkiss. Juvenile and Young People Exercises, conducted by Mrs. Eula Boyer. New Work projected at the last board meetings. Mrs. Ella Flickinger. Report of district secretaries. Benediction.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 847 Powers' Block, Rochester, N. Y.

We will mail a fine pocket map of Arkansas with census of 1900 for only 25 cents.

Good Positions.

By special arrangements you may, without paying to the college a cent for tuition until the course is completed and position secured, attend one of Draughon's Practical Business Colleges, corner 5th and Main streets, Little Rock; Nashville, St. Louis, Atlanta, Shreveport, Montgomery, Fort Worth and Galveston. Strongly endorsed by business men from Maine to California. Three thousand students. Call or send for catalogue; it will explain all. Address as follows: "Credit Department Draughon's College, Little Rock.

EXCURSION TO YELLOWSTONE PARK.

An extended tour to the Yellowstone Park has been arranged by the American Tourist Association of which Reau Campbell is general manager. Many people of this vicinity are going, as the itinerary is leisurely and there are such long stops at all points of interest that the travelers will be able to make extended explorations of such places as Pike's Peak and Garden of the Gods in Colorado. The itinerary of the tour includes a visit to unique Salt Lake City and long ride in sight of the Rocky Mountains. The same features that have hitherto made these tours so popular will be prominently privacy for small parties in the Pullman sleeping and dining cars, and all the coaches used on the drives will be for the exclusive use of the tourists. The American Tourist Association has also arranged a tour of Alaska, and if individual members of the Yellowstone party desire to continue further north, the trip will be incorporated in the itinerary. The cost of tickets for these tours includes all expenses everywhere. Full particulars will be furnished upon application to J. A. Hollinger, P. & T. A., Little Rock, Ark.

We have a nice assortment of Marriage Certificates for framing. They are beautifully colored in water color designs with two openings for photographs. Prices from ten cents up. Twenty-five cents gets a very pretty one. Godbey & Thornburgh, Little Rock, Ark.

Warning Order.

State of Arkansas,)
County of Pulaski,)
In the Pulaski Chancery Court.
Joseph E. Carden, Plaintiff, vs The Unknown Heirs of Margaret Wells, deceased, Defendants.
The defendant, the unknown heirs of Margaret Wells, deceased, are warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Joseph E. Carden, August 30, 1901. Chas. M. Connor, Clerk.
By F. A. Garrett, D. C.
Frank W. Rushing, J. H. Carmichael, Solicitors for plaintiff.

R. W. WALKER & CO.

Ice, Coal, and Wood.

Dry Cook Wood. Prompt Delivery.

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Old phone, 63. New phone, 63.

Woman's Work.

Isabella Thoburn.

Methodism has numbered among its adherents more brilliant women than Isabella Thoburn, but none greater. Others have been more widely known during their lifetime, but she will live in history as the one who started and conducted the first Christian institution of learning for the higher education of the women of the Orient. Next to the preaching of the gospel of the Lord Jesus Christ this was the most important and far-reaching event in the history of India, and perhaps in the history of all Asia. What the mothers are determines the character of a nation. The purpose of Miss Thoburn's life and work was to give India educated and enlightened Christian mothers. Her beginning was small, like the rivulet flowing from a spring upon the mountain-side, but it possessed life-giving power and has grown in volume and influence with the years. Its intellectual fruit is seen in the person of Lilavati Singh, who has been pronounced the most scholarly woman in Asia, and its spiritual fruit in Phoebe Rowe, whose saintly character has been an inspiration to all India. Such women will transform the East and give to it new social life and spiritual power.

The life-story of Isabella Thoburn is a simple one, but it illustrates the power of one who is consecrated to a noble purpose and faithfully performs her duty day by day.

Isabella Thoburn was born near St. Clairsville, Ohio, March 29, 1840. Her parents were Scotch-Irish, her father having been a class-leader in the suburbs of Belfast for several years before leaving for America in 1825. Both parents were persons of strong and well-developed character, the father being noted for his fervent piety and the mother for courage and devotion to principle. Bishop Simpson repeatedly stated during his life-time that, but for the father's influence at a time of deep depression in his early ministry, he would have given up his calling under the impression that he could never make a successful Methodist preacher. The home circle in the Thoburn family was a sweet and happy one. No one of the five brothers and five sisters ever knew what it was to question the authority of either parent, and yet the rule of the household sat so lightly on them that it was seldom felt.

Isabella was the fourth sister and ninth child in the family, and was only ten years old at her father's death. At an early age she was sent to the Wheeling Female Seminary and in due time completed the course of that institution, but after a few years, having become dissatisfied with her education, she returned to the same institution, which in the

meantime had assumed a higher grade, and completed a more thorough course. She also spent some time in Cincinnati taking advanced lessons in drawing and painting. After graduating she taught for several years, first in Wheeling, then in Newcastle, Pa., and later at West Farmington, Ohio. Meanwhile, a widowed sister-in-law, living in St. Clairsville, Ohio, began to fail in health, and Isabella, without a thought of her own interests, dropped everything and, going to St. Clairsville, nursed the invalid until her death. During this time she not only supported herself, but the family of her sister-in-law, by giving lessons in drawing and painting. She also gave careful attention to three little nephews who were soon to become motherless, and succeeded in giving them a bent of character and purpose which they never lost. The eldest of the three is now pastor of Calvary Methodist Church in Allegheny City, Pa., the second became a professor in Leland Stanford University, where he died in January, 1899, after achieving noted distinction; while the third is now a missionary in India.

Miss Thoburn's call to missionary work came at a time when very few, even among missionaries, realized that the womanhood of the church had, or could have, an important sphere of labor in foreign mission fields. Even her own brother was startled when, in response to a suggestion from him, she promptly replied that she would enter the work and was ready for orders. At that time unmarried women were almost unknown among missionaries, and for various reasons it was thought that they never could be employed successfully. When Miss Thoburn wrote to the missionary secretaries, offering her services, those good men were perplexed and hardly knew what to say, and it is stated that they replied that there was no work for unmarried women in the foreign field. But God, whose plans always "work together," had another directing agency in process of formation, and when it was announced that the Woman's Foreign Missionary Society had been organized in Boston the secretaries sent Miss Thoburn's letter to the managers of that society, and in this way Isabella Thoburn won the honorable distinction of having been the first missionary appointed by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Miss C. A. Swain, M. D., of Castile, N. Y., was appointed a little later, and the two pioneers of a great movement arrived in India in January, 1870. Both of these ladies were pioneers. Miss Swain was the first medical lady who ever attempted to work in a non-Christian land, while Miss Thoburn was to attempt the, as yet, untried experiment of introducing higher education among the girls and younger women of the In-

dia Christian community. Both did faithful and indeed splendid work, and both succeeded in the task assigned them.

On reaching the field occupied by our mission in North India, Miss Thoburn quickly perceived that no schools for girls had been provided except those of a very moderate grade. She further learned that the opinion was very prevalent in missionary circles that native Christian girls need not, and perhaps should not, be educated beyond a moderate knowledge of the "common branches." Among the Hindoos and Mohammedans she found the opinion almost universal that women were deficient in intellectual capacity and could not assimilate mentally an education of high grade if an attempt were made to give it to them. She quickly formed her resolution to make the higher education of Indian Christian women the chief object of her life as a missionary, and very soon she succeeded in winning the leading members of the small Christian community of that day to support her views.

(To be Continued.)

Resolutions.

We, the committee appointed by the Juvenile Home Missionary Society of Monticello, Ark., to our ex-lady manager, Mrs. H. H. Watson, respectfully submit the following:

Resolved, That while we deeply regret the loss of our dearly loved lady manager and wise counselor we sincerely hope the change may greatly benefit her and that she may soon be restored to perfect health; and further

Resolved, That the prayers of the society constantly ascend to our Heavenly Father for his blessings on her and hers.

Mamie Gray Loper,
Mattie Lilly Waddell,
Mattie C. Cason,
Committee.

Hatcheehubbee, Ala.,
June 30, 1875.

Dr. C. J. Moffett—Dear Sir: I can assure you that your TEETHINA (Teething Powders) is indispensable to us, and in no single instance has it ever proved a failure. We have tried soothing medicines, and everything known to us and "old women," and your Teething Powders are pre-eminently a success and blessing to mothers and children. Yours truly, etc.,
J. M. DeLacy.

We have a nice assortment of Marriage Certificates for framing. They are beautifully colored in water color designs with two openings for photographs. Prices from ten cents up. Twenty-five cents gets a very pretty one.
Godbey & Thornburgh,
Little Rock, Ark.

If you want to check up a rantankerous Baptist just put the Origin of The Baptists in his hands, only 10 cents a copy.

LIVER ILLS

Dr. Radway & Co., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very costive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully,

BEN ZAUGG, Hot Springs, Ark.

Radway's Pills

Price, 25c a Box. Sold by Druggists or sent by mail. Send to DR. RADWAY & CO., 55 Elm Street, New York, for Book of Advice.

St. Louis, Iron Mountain and Southern Railway Company.

DAILY

3 Trains to Texas

2:15 a. m., 7:30 a. m., 3:00 p. m.

4 Trains to St. Louis

1:15 a. m., 8:40 a. m., 8:30 p. m., 5:40 p. m.

2 Trains to Memphis

8:40 a. m., 1:28 a. m.

2 Trains to Kansas City

8:45 a. m., 8:35 p. m.

2 Trains to New Orleans

9:15 a. m., 8:38 p. m.

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BEASLEY—Miss Lillie Beasley died at home in North Little Rock, Ark., July 29, 1901, after an illness of some months, leaving her mother and three sisters. She was endowed with fine gifts of mind and heart.

Joining the M. E. Church, South, when quite a young girl she lived a consistent Christian life, and was very spiritual during the months of her last illness. Talked much on religion, desired all possible attainments of growth in grace and the full assurance of the Holy Spirit that she was a child of God.

A. M. R. Branson.

CHEATHAM.—Mrs. Lucy A., was born in Kentucky in 1828, moved with her husband, Mr. Obediah Cheatham, to Arkansas and settled at Tulip in Dallas county, 1848; the year following the family moved to Princeton.

Sister Cheatham professed religion and joined the Methodist church during a meeting held at Princeton by the writer in 1864. Her life from thence on to its close, July 31, 1901, was at all times strictly in keeping with her profession as a Christian woman.

James E. Caldwell.

Tulip, Ark.

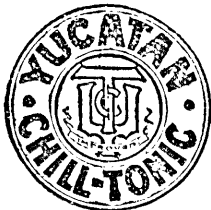
PARKER. Annie Lois, daughter of John A. and Susie E. Parker, was born

June 14, 1896, and died August 13, 1901, age five years, two months and four days. She was born at Chapel Hill while her father was traveling the Chapel Hill circuit.

Jessie Jerome, son of John A. and Susie E. Parker, was born March 5, 1898, and died August 16, 1901, age three years, five months and eleven days. He was born at Emmett while Brother Parker was on the Emmett Circuit.

These two precious little ones, taken away so suddenly and almost at the same time, just two days between their deaths, were so bright and cheerful and added so much sunshine and pleasure to the home.

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GEO. THORNBURGH, BUSINESS MGR.

WEDNESDAY, SEPTEMBER 25, 1901.

Entered at the postoffice at Little Rock, Ark., as second-class mailmatter.

Quarterly Meetings.

Prescott District, Fourth Round, W. F. Evans, P. E.

November: Cherry Hill, 2, 3; Nashville, 9, 10; Nathan, 10, 11; Emmet, 12; Fulton, 13; Hope, 15; Spring Hill, 16, 17.

Arkadelphia District, fourth round, T. H. Ware, P. E.

November—Hot Springs Circuit, 2 and 3; Central Avenue, 4; Malvern Avenue, 5; South Hot Springs, 6; Malvern, 7; Social Hill, 9 and 10; Clark, 12; Gurdon, 16 and 17; Arkadelphia, 18.

Harrison, District, fourth round, Pierce Merrill, P. E.

November—Berryville Circuit at Berryville, 2 and 3.

Eureka Springs Station, 9 and 10.

Searcy District, fourth round, M. M. Smith, P. E.

November—Cabot, 2 and 3; Heber, 9 and 10; Stony Point, 13 and 14; El Paso, 16 and 17; Mt. Pisgah, 23 and 24.

Morrilton District, fourth round, William Sherman, P. E.

November—Clinton Circuit, 2 and 3; Conway Mission, at Graham's Chapel, 9 and 10.

Camden District, fourth round, R. R. Moore, P. E.

November—Walnut Hills Circuit, 2, 3; Lewisville and Stamps, 3, 4; Child-ester Circuit, 9, 10; Smackover Circuit, 10, 11; Bright Star Circuit, 13; Genoa Circuit, 14; Harmony Circuit, 16, 17.

Batesville District, fourth round, J. K. Farris, P. E.

November—Mt. View, 2, 3; Newport, 10, 11; Jacksonport, 12; Sulphur Rock, 16, 17.

Little Rock District, fourth round, J. H. Riggin, P. E.

October—Mabelvale, 5, 6; Austin, 12, 13; Hickory Plains, 19, 20; Bryant at Bethel, 26, 27; Maumell, 30.

November—Liberty, 2, 3; Winfield Memorial, 3, 8 p. m.; Carlisle, 4; Hamilton, 5; DeValls Bluff, 6; England, 9, 10; First Church, 16, 17.

Dardanelle District, fourth round, J. M. Cantrell, P. E.

October—Gravelly Circuit, at Ion's Creek, 5, 6; Rover Circuit, at Rover, 12, 13; Danville and Ola, at Ola, 13, 14; Spring Hill and Bethlehem, 18, 19; Clarksville Circuit, 19, 20; Coal Hill and Altus, at Coal Hill, 24; Ozark Circuit, 25, 26; Ozark Station, 27, 28.

November—Bellville Circuit, at Bellville, 2, 3; Dover Circuit, at Dover, 9, 10; Dardanelle Station, 10, 11; Dardanelle Circuit, 11.

Pine Bluff District, fourth round: September—Swan Lake, 21-22; Altheimer, 23, 24; Gillett at Camp Shed, 28, 29.

October—Redfield, 5, 6; Rison at Moor's church, 12, 13; Kingsland at Cross Roads, 19, 20; Rowell at Center, 21, 22; Sheridan, 26, 27.

November—Edinburg at Wheeler's Springs, 2, 3; Roe at Shilo, 9, 10; DeWitt, 10, 11; Sherrill at Tucker, 16, 17.

Stuttgart and Pine Bluff churches announced.

Paragould District, fourth round, J. I. Maynard P. E.

October—Boydsville circuit, 5, 6; Piggott circuit, 7; Reyno circuit, 12, 13; Corning station, 14; Noble mission, 15; Gainsville circuit, 16; Poca-hontas circuit, 19, 20; Siloam circuit,

21; Walnut Ridge circuit, 24; Powhatan and Portia, 26, 27.

November—Alicia circuit, 2, 3; Tuckerman and Kenyon, 4; Smithville circuit, 9, 10; Black Rock and Imboden, 11; Mammoth Spring and Hardy, 13; Walnut Hill mission, 16, 17; Rector mission, 22; Paragould circuit, 23, 24; Paragould station, 25.

Fayetteville District, fourth round, S. Anderson, P. E.

October—Prairie Grove Circuit at Prairie Grove, 5, 6.

Fayetteville District, fourth round, S. Anderson, P. E.

October—Prairie Grove, at Prairie Grove, 5, 6; Hindsville and Goshan, at Goshan, 12, 13; Prairie Creek Circuit, at Pace's Chapel, 12, 13; Springdale Station, 19, 20; Rogers Station, 20, 21; Windsor Circuit, at Black Oak, 22; preaching at 11 a. m., conference at 2 p. m.; Kingston Circuit, at Kingston, 31 and November 1.

November—Huntsville Circuit, at Huntsville, 2, 3.

Monticello District, fourth round, J. R. Cason, P. E.

September—Dumas and Grady, 14, 15; Hamburg Station, 21, 22; Dermott Circuit, at Baxter, 28, 29; Warren Station, 29, 30.

October—Hamburg Circuit, at Extra, 5, 6; Mt. Pleasant Circuit, at Rock Springs, 5, 6; Monticello Station, 7; Palestine Circuit, at Palestine, 12, 13; Arkansas City and Portland, 13, 14; Lacey Circuit, at Fountain Hill, 15; Berea Circuit, 19, 20; Wilmot and Parkdale, 21; Jersey Circuit at Lonoke, 26, 27.

November—Cariola and Lake Village, 2, 3; Star City, 9, 10; Tillar, at Mt. Tabor, 16, 17.

Helena District, fourth round, R. C. Morehead, P. E.

September—Wynne Station, 22, 23; Taylor's Creek Circuit, 21, 23 (Rev. W. F. Rhew).

October—Marianna Station, 6, 7; Maynes Circuit, 6-8 (Rev. R. A. Holloway); LaGrange Circuit, 11-13 (Rev. W. B. Riels); Helena Station, 13; Laconia Circuit, 15-18; Forrest City Station, 20, 21; Wheatley Circuit, 20-23 (Rev. W. C. Davidson); Brinkley Station, 27, 28; Oak Forrest Circuit, 26, 27 (Rev. S. H. Babcock, Jr.).

November—Cotton Plant and Howell, 1-4; Clarendon Station, 10, 11 (Rev. H. B. Cox); Holly Grove and Marvell, 10-12 (Rev. W. B. Hayes); Blackton and Turner Circuit, 9, 10.

In this round several of the brethren in the district will aid me in supplying the people with the ministry of the Word, thus giving to each appointment a Sunday service, excepting Laconia Circuit, where I have recently labored in protracted meetings. Besides the services of the brethren I will visit each charge, doing such work as may be necessary for the upbuilding of the church. I request the prayers of all the pastors and the co-operation of the official boards on this round especially. After making the round I shall have some time left which I will use in a way most helpful to my brethren and the different interests of the church.

Jonesboro District, fourth round, S. H. Babcock, P. E.

October Vandale Station, 5, 6; Harrisburg, 7, 8; Nettleton, 12, 13; Marked Tree, 19, 20; at Dead Timber; Luxora, 21, 22; Jonesboro Circuit, 25; Lorado, at Bethel, 26, 27.

November—North Jonesboro, at Lake City, 2, 3; Mitchell Point, at New Liberty, 6, 7; Crawfordville, at Gibson's Bayou, 11; Marion, at Marion, 12; Trinity, at Union Grove, 14; Osceola, at Osceola, 16, 17; Blytheville, at Blytheville, 18, 19; Golden Lake, at Bardstow, 21; Cotton Hill, 23, 24; Monette, 25.

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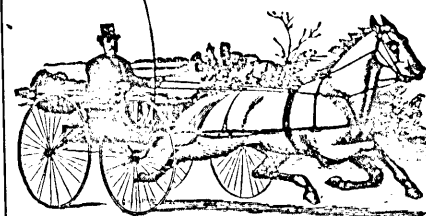
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